

# CHURCH AND STATE NEWSLETTER

COMPILED AND CIRCULATED BY

PROTESTANTS AND OTHER AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE

1633 MASSACHUSETTS AVENUE, N. W., WASHINGTON 6, D. C.



VOL. 5 NO. 3

MARCH 1952

## REDEDICATION TO JEFFERSONIAN CONCEPT TO MARK 4TH POAU CONFERENCE; MACKAY KEYNOTE SPEAKER

A great public gathering before the Jefferson Memorial in Washington, D. C., will be held by POAU on Thursday, April 24, at 2 P.M. on the occasion of the Fourth National Conference on Separation of Church and State, which will conclude with a mass meeting at Constitution Hall that evening. At the Memorial, POAU President Edwin McNeill Poteat will deliver an address on the application of Jefferson's concept of religious liberty in America today. Dr. John A. Mackay, president of Princeton Theological Seminary and vice-president of POAU, will be the keynote speaker at the Constitution Hall meeting.

Tickets for seats in the reserved section at Constitution Hall may be secured by writing to Mrs. Ruth Runnion at POAU headquarters now, enclosing fifty cents for each reservation (use blank below).

A banquet will be held on Wednesday evening, April 23, at 7 P.M., for National Advisory Councilmen, chapter delegates, POAU staff members, and out-of-town guests. The Rev. Dr. T. Christie Innes of San Francisco will speak. Those wishing to attend should notify Mrs. Runnion so that proper arrangements can be made. Executive sessions will be held on April 23 in the morning and afternoon.

A luncheon will be held on April 24 at 12 noon. With POAU Recording Secretary Joseph M. Dawson presiding, Dr. Leland Stark, rector of the Church of the Epiphany, will speak on the question, "Should an Ambassador Be Sent to the Vatican?" Persons wishing to attend should notify Mrs. Runnion at POAU headquarters.

### Conference Headliner



Dr. John A. Mackay

Further details of the National Conference program will be found on page 4.

*Fill out and mail to Mrs. Ruth Runnion, POAU, 1633 Massachusetts Avenue, N.W., Washington 6, D. C.*

Please send me ..... tickets for seats in the reserved section at Constitution Hall on April 24. I am enclosing ..... (check or money order) for reservations at \$.50 each.

Check

☐ I wish to attend the banquet on April 23.

☐ I wish to attend the luncheon on April 24.

Name .....

Address .....

City & Zone .....

State .....

### KEFAUVER STRADDLES VATICAN QUESTION

Appointment of another "personal representative" of the President to the Vatican was advocated recently by Senator Estes Kefauver as he toured New Hampshire in his campaign for the Democratic presidential nomination. His statement came just five days after columnist Drew Pearson made the following analysis of the considerations involved:

"The political situation in New Hampshire, boiled down to simple terms, is that the Catholic population is largely Democratic while Protestants are largely Republican. The top Democratic leaders of the state are also Catholic.

"Therefore, to make any headway with the voters of his own party, Kefauver advisers think he will have to take a firm stand in favor of sending an Ambassador to the Vatican. Otherwise, they advise, Harry Truman, who has already expressed himself, will walk away with the Catholic vote.

"... A desire to smoke the Tennessee Senator out on this dynamite-laden issue was reported to be one reason why the President reversed himself to remain in the New Hampshire primary."

#### Attempt to Please

The Kefauver statement, when it actually came, did not take a "firm stand" in favor of an Ambassador, but attempted instead to accomplish the dexterous feat of pleasing all voters, both those who favor and

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## POAU Challenges Catholic Hospital For Imposing 'Gag' on Physicians

"Questionable use of public funds" was charged to St. Francis Hospital of Poughkeepsie, N. Y., recently by POAU Executive Director Glenn L. Archer in a letter to Dr. Victor A. Bacile of the hospital's medical board, after it became known that Dr. Bacile had issued an "ultimatum" on January 26 to seven of the hospital's staff physicians ordering them to end a voluntary activity of which the hospital disapproved. The physicians were told that they must either resign from the Dutchess County Planned Parenthood League or resign from St. Francis Hospital.

"Your hospital," Archer noted in his letter to Dr. Bacile, "benefits, I am told, from federal funds in the amount of more than half a million dollars under the Hill-Burton Act. This money comes from taxpayers of all faiths and of no faith, some of whom favor and some of whom oppose the principles of the 'planned parenthood' movement. When you seek to restrict the personal rights and the professional freedom of both patients and doctors, it seems to me that St. Francis Hospital should, in all honesty, give back the public funds and rely instead on private support from those who agree with the hospital's sectarian code.

### Clerical Dictation

"Father Robert F. Drinan, S. J., writing in the February 9 issue of *America* magazine, boasts that 'Catholic hospitals . . . since they outnumber all other religious hospitals taken together, have benefited more from the Hill-Burton Act than have all other religious hospitals combined.' This only serves to demonstrate very clearly the unfairness of Roman Catholic hospital policy when it insists that doctors, even in their personal activities having no connection with the Catholic hospitals which utilize their services, must obey the dictates of Roman clergymen who are not physicians.

"The 'sinfulness' and 'tyranny' of taxing any citizen for the propagation of sectarian doctrines was pointed out by Thomas Jefferson when the constitutional guarantees of American freedom were being enacted, and his principle was incorporated into the First Amendment. It was on this moral and legal ground that POAU warned last summer against passage by Congress of the District of Columbia hospital grants bill, H. R. 2094, the principal purpose of which was to provide several millions in public tax funds for the erection of a new 400-bed hospital and nurses' home by Providence Hospital, a Roman Catho-

lic institution. Although the bill was passed in the first session of the present Congress, your recent arbitrary action abridging the rights of both physicians and the public may serve to focus renewed attention on the crucial issues involved."

Dr. Bacile has not replied to Archer's letter as we go to press. In the meantime, a bill has been introduced into the legislature at Albany, N. Y., providing that public funds shall be withheld from hospitals which deny their facilities to qualified physicians.

## POAU Series Held In Chicago Area

Speakers at the recent series of POAU meetings in the Chicago area "dug into" the problem of church-state relations from many angles and enthusiastic audiences joined in the comprehensive discussions.

Executive Director Glenn L. Archer spoke daily for a week, sharing the platform with Ray Freeman Jenney, Charles Clayton Morrison, Mitchell T. Ancker, Bernard Kruse, Clinton T. Cox, Preston Bradley, Joseph Jaworski, James L. Adams, Phillip W. Sarles, David Polish\*, Carl Stromee, H. Ralph Higgins, Robert G. Andrus, Thomas Megahey, C. Ray Kinney, Karl H. Meyer, Thomas L. Crosby, Carl S. Winters, and others.

Meetings were held at St. James Methodist Church, People's Church, First Methodist Church of Evanston, Faith Presbyterian Church, First Congregational Church of La Grange, Christian Businessmen's Association, Fellowship Businessmen's Association, and the Baptist Theological Seminary.

Miss Ramona Maurer and Mrs. Irma Carpenter of the Chicago POAU chapter worked indefatigably to prepare the meetings.

\*Rabbi Polish's address, "Equality for All, Privilege for None," is being printed for distribution.

See page 7 for review of an important new book, *A Catholic Speaks His Mind*.

## ROCKING THE BOAT

—An Editorial—

These are trying times, and under the stress many citizens are increasingly seeking comfort and strength in their religion. At the same time, there is a tendency on the part of overambitious politicians to capitalize on the situation, and to act with an "impious presumption" noted by Thomas Jefferson long ago when he scored "legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men," sought to clothe their religion with governmental sanction. Deeply religious as he was, and living during other "times which tried men's souls," Jefferson nevertheless thought it essential to guarantee religious liberty by erecting an unbreachable "wall of separation" between church and state.

What, then, would Jefferson have thought of today's legislators who, on the local, state, and national levels are constantly introducing bills and resolutions pertaining to religion? The latest such gesture has been made by Sen. A. S. ("Mike") Monroney and Rep. Brooks Hays in a concurrent resolution to have a private chapel for Senators and Congressmen established at the U. S. Capitol. Although the District of Columbia abounds in church facilities of many denominations, Sen. Monroney and Rep. Hays see a need for government sponsorship of their religious activities at the Capitol itself because, as they put it, they are living in a period of national and international "tension." They fail to reflect, however, that a certain part of the "tension" has arisen from the "impious presumption" to which Jefferson referred. To create a union between church and state at any point

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### Church and State Newsletter

Compiled and Circulated by Protestants and Other Americans United for Separation of Church and State  
1633 Mass. Ave., N. W., Washington 6, D. C.

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CHURCH AND STATE NEWSLETTER

## NEWS From Far and Near

◆ Rejoicing at the condition of near-stalemate in British politics today, Roman Catholic Archbishop Downey of Liverpool recently declared that he hopes it will continue, "because the longer it goes on, the stronger will be our influence as a Catholic body, and I think we may get the privilege of holding the balance of power." In other words, Archbishop Downey plans to employ a species of political blackmail in order to extort greater government support of Roman Catholic schools.

◆ Religious pacifists will be barred from U. S. citizenship if S. 2550, an immigration bill sponsored by Senator Pat McCarran of Nevada, becomes law.

◆ An old Vermont statute requiring each town district to provide education "at a high school or academy to be selected by the parents or guardian of the pupil" is being used today to allow public payment of tuition costs of students in sectarian schools, although the term "academy" has generally come to mean the public schools of the state. A court test is expected soon.

◆ Financed by "local contributions totalling \$81,303, federal aid amounting to \$134,535, state aid totalling \$28,111, and the balance of \$159,656 by the [Roman Catholic] Nazareth Literary and Benevolent Institution" (*Louisville Courier-Journal*), Flaget Memorial Hospital opened recently at Bardstown, Ky. Like other Roman Catholic hospitals which receive public funds, this institution is dedicated to the propagation of the "one true faith" as well as to the care of the sick, and all physicians and patients who use its facilities—whatever their creeds—are bound by the Catholic Medical Code. (See story on page 2 concerning St. Francis Hospital of Poughkeepsie, N. Y.)

◆ A government-owned community building serving the Pennside housing project on the outskirts of Wilmington, Del., may not be used for holding religious services, in the opinion of the Rev. F. Raymond Baker, Baptist pastor who is also chairman of the Wilmington Housing Authority. Appealing to Wilmington churches for funds to erect private facilities for religious services, the pastor declared: "Religious services cannot be allowed in government-owned housing projects any more than they can be permitted in public schools." Pennside residents have used the community building as a Sunday school and church for two years, and many of their neighbors in the nearby Millside project recently petitioned for a similar privilege.

◆ Greek government officials and a 12-member committee of the Greek Orthodox hierarchy have worked out an agreement on "reasonable compensation" for church-owned arable lands to be expropriated by the government for resettlement of landless farmers. (RNS)

◆ A suit brought by George L. Singelmann against "released time" as practiced in Louisiana public schools alleges, among other things, that the system works to the detriment of the children "not so released" because they "are compelled not to have any school instruction during said fifty (50) minutes when the absent children receive religious instruction." After filing of the suit, the state moved for dismissal on several technical grounds, including "vagueness" as to specific schools and specific local board officials involved. Singelmann is also the plaintiff in another suit against alleged illegal bus transportation for nonpublic school pupils.

◆ The New York Joint Legislative Committee on the Sabbath Law was criticized recently for proposing relaxation of "Sunday law" restrictions on sports and entertainment while ignoring the needs of persons whose observance of a day other than Sunday as their sabbath would require different business hours from Sunday observers. Asking a greater regard for "religious liberty and conscientious convictions," Leo Pfeffer of the Joint Committee for a Fair Sabbath Law urged passage of the Wachtel-Roman bill introduced recently at Albany.

◆ Twenty-three cases of religious persecution in Colombia during the last three months have been listed by the Evangelical Confederation of the country, including the murder of a Seventh-day Adventist.

## Kefauver

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those who oppose diplomatic relations with the Vatican. He deplored the "unfortunate" controversy over the Mark Clark nomination, said that it was used by some people "to criticize the Catholic Church," and suggested that it would be "better to handle the important job of relationships with the Vatican" by means of the device employed by the late President Roosevelt—a "personal envoy." Interestingly enough, some newspaper headlines said that Kefauver "Opposes Ambassador," while others said that he "Favors Envoy." This was supposed to make everybody happy.

## McKinney Plan

At the same time, the Truman camp was considering similar strategy, according to another widely read columnist, Doris Fleenon. Democratic National Chairman Frank McKinney, Miss Fleenon reported, "told the President that a majority of American Catholics would be satisfied if Mr. Truman sent a personal representative to Rome as Mr. Roosevelt did." Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs and POAU recording secretary, then wrote Miss Fleenon to remind her of important considerations which were not mentioned in her column. After complimenting her general diligence and astuteness as a political observer, he told the columnist that the "great volume of protest" over the ambassadorial appointment came not only from Protestants but also from "numerous other groups, as the American Jewish Congress, fraternal orders, a multitude of non-religious citizens, and not a few Roman Catholics." Dr. Dawson then observed that the same groups had also opposed President Roosevelt's "personal representative" to the Vatican with "almost the same unanimity," and declared that there is no reason to imagine that President Truman could now "slip one by" with an action which would be condemned on principle and interpreted as a political trick."

POAU now spends approximately \$1000 a month for printing and mailing the Newsletter. If you wish to help bring this essential information service to an ever-increasing number of Americans, make a contribution today. Use the blank on page 7.

# FOURTH NATIONAL CONFERENCE

## on Separation of Church and State

### PROGRAM

Executive Sessions, Wednesday, April 23, 1952

Board of Trustees, 10 a.m.

Dr. Louie D. Newton, Presiding  
National Headquarters  
1633 Massachusetts Ave., N.W.

National Advisory Council, 2-4 p.m.

Dr. Edwin McNeill Poteat, Presiding  
Board of Directors Room, NEA  
1201 Sixteenth St., N.W.

Luncheon ..... 12:15 p.m.  
(Board, Staff, National Advisory Council, Chapter Leaders—  
Reservations necessary)

Banquet ..... 7:00 p.m.  
Dr. Edwin M. Poteat, Toastmaster (Introduce Outside Guests)  
Dr. T. Christie Innes, San Francisco, Speaking

Daytime Sessions, Thursday, April 24, 1952

First Baptist Church  
Sixteenth & O Streets, N.W.

9:00 a.m.—Registration (DeGroot and Dawson)  
10:00 a.m.—Censorship of Movies ..... Vashti McCollum  
10:30 a.m.—Clerical Invasion of Public Schools  
12 noon —Luncheon, Hamilton Hotel  
Dr. J. M. Dawson, Presiding  
Dr. Leland Stark, Speaking

2:00 p.m.—Memorial Service, Jefferson Memorial, Dr. Frank Yost,  
Presiding  
2:00 p.m.—Address ..... Dr. Edwin M. Poteat  
2:15 p.m.—Placing of Wreath  
2:20 p.m.—Dedication Service

### Mass Meeting—Constitution Hall

Thursday, 8:00 p.m., April 24, 1952  
Dr. Edwin McNeill Poteat, Presiding

Organ—7:45 to 8:00 p.m.—Mr. Temple Dunn, Calvary Methodist  
Church, Washington, D. C.

Invocation ..... Dr. Charles Clayton Morrison

Solo .....  
Address ..... Dr. John A. Mackay  
President, Princeton Theological Seminary

Offering ..... Dr. John W. Bradbury

Benediction .....  
The Board Members, National Advisors,  
their husbands and wives, on platform with Dr. Mackay

## Rocking the Boat

(Continued from page 2)

by symbolical or financial means is to endanger the religious liberty we cherish—for genuine religious feeling is by its very nature personal and voluntary and self-supporting, not an "affair of state." The resolution would direct the Capitol architect to provide altars and suitable facilities for each of the so-called "major" faiths. Legislators who might adhere to any other faith are apparently not to be considered, for their religion would not be recognized as "major."

Public funds would, of course, be used for the purpose, at least in small measure. But even if the sum were "three pence only"—to use a phrase of James Madison's—it would represent a departure from the most distinctive and vital feature of American democracy, the separation of church and state. The adoption of such a

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## Why 'Secular' Schools?

"The secularization of our schools was a positive movement to embody in American education the interaction of the real and the ideal, upon which both democracy and active Christianity depend. Whenever a human being strives upward toward self-development, goodness, and concern for others, there the divine will is active.

"The educational program, moreover, has never excluded instruction about religion. It banished only instruction in religion when the schools were secularized. If we bear in mind that the whole future of our democracy depends upon moral solidarity, freedom of conscience, and freedom of inquiry, the secularization of our schools becomes an act of sublime courage and of sublime loyalty to the American faith that our institutions should be of the people, by the people, and for the people."—Agnes E. Meyer on "The Clerical Challenge to the Schools" in the March "Atlantic." Reprints of Mrs. Meyer's article are available from POAU.

## Three Seminary Students Receive POAU Awards

Three POAU scholarship awards were made recently to Jack W. Patterson, A. Clark Scanlon, and C. W. Scudder for meritorious papers in a contest for students at the Southwestern Baptist Theological Seminary, Fort Worth, Texas. These were the latest in a comprehensive series of such awards granted by POAU for studies in church-state relations undertaken by college and university students.

Papers were judged by a faculty committee consisting of Dr. T. B. Maston, professor of social ethics; Philip B. Harris, professor of adolescent religious education; and J. Leo Garrett, professor of historical theology. The committee members conferred with several other authorities before reaching their decisions.

CHURCH AND STATE NEWSLETTER

# Blanshard Talks Heard As Suppression Try Fails

Roman Catholic organizations made strenuous efforts to block the POAU tour of Paul Blanshard to southern cities during January and February, but they failed completely. Immediately upon the completion of the tour, Blanshard left for England to commence a one-year period of study which he had repeatedly postponed; in the meantime, scurrilous personal attacks continue to be made upon him by the Knights of Columbus, Catholic War Veterans, and allied groups in newspaper statements and advertisements repeating falsehoods originally disseminated by the Our Sunday Visitor Press (see February *Church and State Newsletter* for refutations).

Great crowds greeted Blanshard in Memphis, Mobile, Montgomery, Atlanta, Birmingham, Raleigh, and Nashville, and newspapers carried stories of the meetings. The author was accompanied by John C. Mayne, POAU director of organization.

Clerical pressure reached a climax in Nashville when two small delegations, alleged to include members of the American Legion, protested POAU's use of the War Memorial Auditorium. Governor Browning told the delegations that if they believed in free speech the thing to do was to hire the auditorium for an opposition speaker. An overflow crowd of 3,000 cheered Blanshard enthusiastically on February 2. More than 100 clergymen and their wives were proud to appear on the platform with the speaker. It later developed that the Nashville protests did not come from the American Legion—quite the contrary, the local leader of a Legion Post, after consulting his national office in Indianapolis, declared that the American Legion had nothing against Blanshard.

## Mail Campaign

In Mobile, Roman Catholic pressure was brought to bear to bring about the cancellation of Blanshard's engagement at the Fort Whiting Auditorium, and letters were sent to hundreds of civic leaders by the Catholic Laymen's League of Mobile, enclosing the anonymous Our Sunday Visitor Press pamphlet, "Blanshard and His Sponsors," which contained blatant falsehoods exposed in the February *Church and State Newsletter*. Mobile authorities refused to yield, and a capacity audience gave Blanshard a rousing welcome. Similar attacks were circulated in Birmingham (see sample reproduced above) and Montgomery without success. Blanshard and John C.

## John Adams on Vatican

In 1779, John Adams declared that the Continental Congress ought never to "send a Minister to His Holiness, who can do them no service, upon condition of receiving a Catholic legate or nuncio; or, in other words, an ecclesiastical tyrant . . . into their territories."

## NATIONAL COUNCIL CATHOLIC WOMEN

BIRMINGHAM DEANERY

BIRMINGHAM, ALABAMA

Dear Friend:

We are surprised that in a great city like Birmingham, there should come in one who seeks to upset the good feeling that exists among all of its citizens.

We are asking you in a spirit of fair play and true Americanism to look at the record of Mr. Paul Blanshard, the one who asserts that he speaks for the Protestant people of the U.S.A.

We need unity instead of disunity; we need fair play and honesty in respecting the God-given rights of our citizens no matter what their creed.

We hope you will read the enclosed pamphlet and investigate further.

Sincerely,

Mrs. John L. Wright

National Council Catholic Women

Mayne addressed more than 11,000 persons at the first six southern meetings. The organization director reported that the meetings resulted in generous support for POAU from local clergymen of various faiths.

The Roman Catholic censorship effort followed a uniform pattern. Letters and phone calls were made to meeting sponsors whose names had appeared in print. A Mobile radio station was threatened with a lawsuit if it permitted Blanshard's "slanders" on the air. In every case, however, the community as a whole showed an encouraging regard for the right of free speech.

## Rocking the Boat

(Continued from page 4)

measure would increase rather than decrease "tension" by providing another bad precedent to be used by those forces which seek church-state union in this country. Religion should not be made a political concern, and any legislator who does so is rocking the boat of our republic by standing up in it to make his ostentatious displays of reverence.

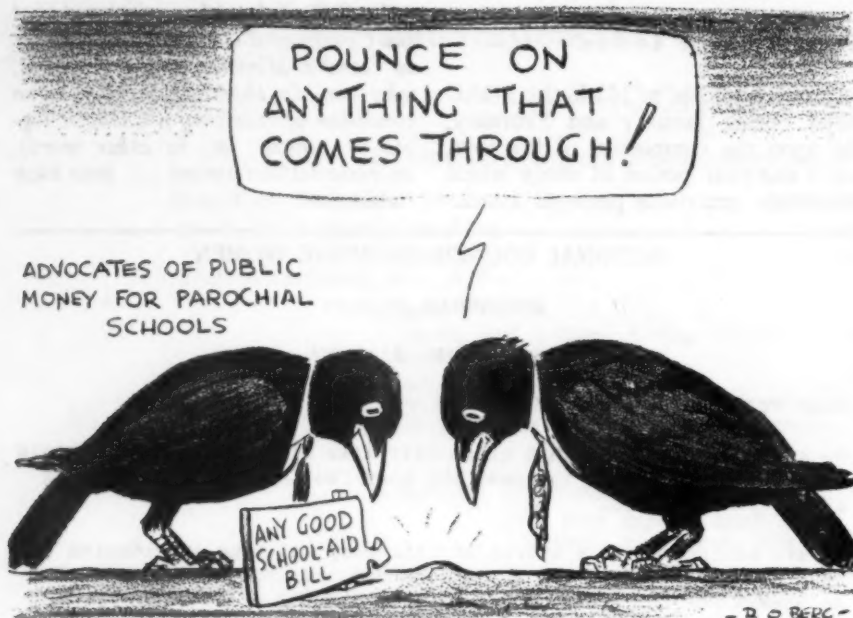
## BRITISH GROUP PAYS TRIBUTE TO POAU

Referring to POAU as "our kindred organization in America," the century-old Liberation Society of England expresses appreciation for POAU's work in the January issue of the Society's *News and Notes*. Referring to President Truman's proposal for an ambassador to the Vatican, the British publication observes:

"The proposal," said Mr. Alistair Cooke, in the *Glasgow Herald*, "threw the newspapers into sharp controversy, Congressmen into a political dilemma, and the Protestant churches into shock." *The Times* stated that POAU went into action within a few minutes of the announcement. President Truman later withdrew the nomination [of General Clark]. But that is not the end of the matter."

The full name of the Liberation Society, which was founded in 1844, is "The Society for the Liberation of Religion From State Patronage and Control," with offices at No. 4, Norman Avenue, Epsom, Surrey. The Rev. F. C. White is secretary.

## LIKE CROWS IN A CORNFIELD



### KANSAS BOARD ASSUMES PAROCHIAL SCHOOL COST

Questioning the sleight-of-hand procedure by which St. Anthony's Roman Catholic parochial school at Garden Plain, Kansas, has become entirely tax supported, a group of farmers in the area have moved to obtain a court injunction to halt the expenditures. Their attorney is Robert C. Allan.

The technique used in Garden Plain conforms to the general pattern of Roman Catholic encroachment on the public school system in communities all over America. First, a parochial school is established, in exercise of a liberty which POAU upholds. Second, the public school is attacked for "godlessness" and at the same time the assertion is made that the parochial schools "save the taxpayers money." Third, clerical power is brought to bear in school board elections in order to "pack" the board with officials favorable to the parochial school interest. Fourth, the "packed" board votes to operate the parochial school at public expense. The narrow monetary objective of the parochial school is thereby attained, but only at the expense of the peace and harmony of the community, which becomes divided into warring religious camps which bring their battle into court.

Garden Plain's parochial school attained its present "public" status in almost magical fashion when the local

school board, at its annual meeting on May 5, 1951, voted 2 to 1 that District No. 102 should pay all costs of educating the pupils at St. Anthony's for the scholastic year 1951-52. To the outward eye, there was no change at St. Anthony's—classes continued to be held in the parochial building, and the same Sisters conducted them. (One Roman Catholic lay teacher was added to the staff.) The only change was an invisible one—the taxpayers were now footing the bill! In the public records, the parochial school was designated as "School No. 2."

#### Priest's Letter

The school board's action followed receipt of a letter from the parish priest in which he indicated that the Church felt unable to continue operation of St. Anthony's parochial school on its own. No published notice was given to the voters of the purpose of the school board meeting. The board resolution, passed over the strong objections of one member, had the effect of adding 89 parochial school pupils to the "public school" rolls while leaving their education entirely in the hands of church agents. The regular common school ("School No. 1") has 23 students.

This case is similar to many others which have previously been reported in the *Church and State Newsletter* (e.g., November and December, 1951, issues).

### Dawson, Fowler, Reaves, Archer Address Meetings

As this issue goes to press, four prominent POAU leaders are completing speaking tours in Maryland and various points in Virginia, Florida, Arizona, and Texas (subject: "The Vatican Appointment and Recent Developments.") Incomplete schedules are given below:

Dr. Joseph M. Dawson, national Baptist leader and POAU recording secretary: Saturday evening, March 1, First Baptist Church, Daytona Beach, Fla.; Sunday afternoon, March 2, First Baptist Church, Orlando, Fla.; and other cities in Arizona and Texas.

Dr. Frederick Curtis Fowler, president of the National Association of Evangelicals and head of the Pittsburgh POAU chapter: Monday evening, March 10, First Baptist Church, Palatka, Fla.; Tuesday evening, March 11, Allapattah Baptist Church, Miami, Fla.; Wednesday evening, March 12, First Presbyterian Church, Fort Lauderdale, Fla.; Thursday evening, March 13, University Baptist Church, Coral Gables, Fla.; and Friday evening, March 14, Southern College Chapel, Lakeland.

Dr. Howard M. Reaves, president of the Alabama POAU chapter: Monday evening, March 3, First Baptist Church, Panama City, Fla.; Tuesday evening, March 4, Trinity Methodist Church, Tallahassee, Fla.; Wednesday evening, March 5, First Baptist Church, Gainesville, Fla.; and Thursday evening, March 6, First Baptist Church, Macon, Ga.

Glenn L. Archer, POAU executive director: Monday evening, March 3, Eutaw Place Baptist Church, Baltimore; Tuesday afternoon, March 4, Shakoe Baptist Church, Chatham, Va.; Thursday evening, March 6, Citadel Square Baptist Church, Charleston, S. C.; Friday evening, March 7, First Baptist Church, Savannah, Ga.; Saturday evening, March 8, Central Christian Church, Jacksonville, Fla.; Monday evening, March 10, First Baptist Church, Palatka, Fla.; Tuesday evening, March 11, Allapattah Baptist Church, Miami, Fla.; Wednesday evening, March 12, First Presbyterian Church, Fort Lauderdale, Fla.; Thursday evening, March 13, University Baptist Church, Coral Gables, Fla.; Friday evening, March 14, Florida Southern College Chapel, Lakeland, Fla.; and Saturday evening, March 15, First Baptist Church, Pensacola, Fla.

CHURCH AND STATE NEWSLETTER

# Sugrue Book Breaks 'Taboo' On Catholic Self-Criticism

This month, Harper and Brothers announced the publication of *A Catholic Speaks His Mind on America's Religious Conflict* (64 pages, \$1.00), by Thomas Sugrue, but the author's preface indicates that publication of the book has actually been delayed through all the years of his adult life. "... now that it is finished and parts of it have appeared in the *Christian Herald* as a duet of articles," Sugrue

notes, "I am faced with the fact that its publication has broken a taboo, a taboo of my own people, the Roman Catholics; a taboo expressed by the tribal comment, 'Let somebody else say that!'" He has been impelled to break the taboo, he explains, because "what I have now said is the first thing that in my life I wanted to say... it has burned in me steadily since I initially felt its sting in my brain and in my heart." Untold numbers of Roman Catholic laymen have felt the same "sting," as evidenced by their private expressions of disgust with certain actions of the hierarchy, but Sugrue here makes history by having the courage and integrity to express his criticisms publicly.

Sugrue's criticisms are not directed solely against the dominant leaders of the Roman Catholic hierarchy in

America—although they are his principal targets—but he is primarily concerned with the larger problem of "the social and spiritual ravages of religious sectarianism among the American people." His words, he declares, are addressed "to all Americans of whatever faith. . . ."

## Power Seekers

The author deprecates an evil which is to be found, in varying degree, among non-Catholic as well as Catholic churchmen, although in America the evil afflicts Roman Catholic leaders more seriously than it does any of the others. *This evil is the unholy lust for power of men who proclaim themselves the sole interpreters of God's will, and who seek to impose their judgment upon the entire population by utilizing the*

## Pro-Vatican Gesture Pushed In New York

Two resolutions praising President Truman for his move towards diplomatic relations with the Vatican have been introduced into the New York legislature by Senator Frank O'Connor, Assemblyman William E. Clancy, and Assemblyman William G. Giaccio, all of Queens County. The resolutions were immediately opposed by the New York State Council of Churches as being contrary to the principle of separation of church and state.

One resolution, sponsored by Senator O'Connor and Assemblyman Clancy, calls on U. S. Senators Ives and Lehman to vote in favor of an ambassador to the Vatican. The other resolution, sponsored by Assemblyman Giaccio, calls upon the legislature to urge the President and Congress to send a new envoy to the papal headquarters. Giaccio introduced a similar resolution last summer. (RNS)

coercive machinery of the state." "All religious roads," Sugrue insists, "lead in the end to God, just as all rivers, eventually, reach the sea; pilgrims on these highways know that this is so, and realize that many roads are necessary for the many kinds of people, who begin their spiritual journey from a multitude of points of view. It is the commanders of the highways who will not have it so; each wants preferential rating for his thoroughfare, and longs to reduce all other turnpikes to the status of tributary."

Adequate discussion of this remarkable book is impossible in this space, but the author is unmistakably motivated by a love of liberty and a genuine compassion for all mankind. His book may prove to be as historic as the two books by Paul Blanshard relating to Catholic power as opposed to democratic freedom.

*A Catholic Speaks His Mind* may be ordered from POAU.

(Cut out and Mail)

HERE IS MY GIFT

Believing in the work you are doing I enclose \$

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PORTLAND OREGONIAN PHOTO

Paul Blanshard, author of "American Freedom and Catholic Power," is pictured above surrounded by a hostile audience on the historic occasion of his appearance at the Mt. Angel (Ore.) Roman Catholic Seminary on November 28—a historic occasion because it was the only occasion on which his long-standing challenge to meet his critics on their own grounds was accepted. The invitation was extended to Blanshard by the Seminary's Father Mathias Burger when the latter was in the audience at a Blanshard meeting and the author noted that his challenge had never been accepted. With this single exception, however, the Roman Catholic hierarchy's campaign to suppress and defame Blanshard's views goes on apace. He is now in England for a year of study.

# CURRENT SUPREME COURT CASES DEAL WITH RELIGION IN PUBLIC SCHOOLS

Opposing theories of church-state relations came into head-on collision in the United States Supreme Court as arguments in the New Jersey Bible-reading and the New York "released time" cases were heard on January 31 and February 1.

Although technical considerations precluded a decision "on the merits" in the Bible-reading case (*Doremus v. The Board of Education of the Borough of Hawthorne, N. J.*), several important issues were discussed. Attorney General Theodore D. Parsons of New Jersey "proudly" acknowledged that the Bible is read in the public schools of the state as a "non-sectarian" religious exercise. Justice Robert H. Jackson remarked that Parsons was putting the Court in a difficult position when he asked it to uphold the New Jersey practice as a "religious exercise," which would be quite different from asking the Court to uphold classroom discussions of religion as part of "the facts of life." He added that it was useless to describe the Bible as "non-sectarian," since wars have been fought over its interpretation. (The New Jersey law requires that at least five verses from the Old Testament be read daily without comment, and permits recitation of the Lord's Prayer and readings from the New Testament at the discretion of school authorities.) Heyman Zimel, attorney for the plaintiffs, noted that the statute was silent as to which version of the Old Testament—Protestant, Catholic, or Jewish—was to be used, and cited a public school teacher's statement that when the Protestant version of the Lord's Prayer is read in her class, Catholic students quietly hiss rather than utter the words ("For thine is the kingdom," etc.) which are not

contained in the Catholic version.

## "Released" or "Dismissed"?

As the arguments on both sides were developed in the hearing of the New York case, it became apparent that the crucial issue before the Court is whether the state's "released time" system does or does not contain an element of compulsion. Kenneth W. Greenawalt, attorney for the plaintiffs (Mrs. Tessim Zorach and Mrs. Esta Gluck), argued that the New York system was instituted at the demand of church organizations which complained that too many parents were neglecting to provide for the religious education of their children, and that the state should therefore lend its machinery for the channeling of youngsters into "released time" classes. He emphasized that the system could not be truthfully described as a mere device for giving more time to "voluntary" activities because the Greater New York Coordinating Committee on Released Time emphatically opposes the possible alternative of "dismissed time," under which the public school week would be shortened to give more "free" time to all students, to be used entirely at the discretion of students and parents. Charles H. Tuttle, arguing for the Coordinating Committee, confirmed Greenawalt's assertion, saying that "secularism" would gain if the public school system dismissed all stu-

## Time to Keep That Promise

"There is no doubt that the White House has been astonished at the public response to its project to establish diplomatic relations with the Holy See, and there is reason to believe that now is a good time not only to avert the ambassadorial appointment but to induce Mr. Truman to terminate, as he said he intended to do, the office of 'personal representative' which the President maintains at Vatican City.

"The original purpose of the Myron Taylor mission has passed. Mr. Taylor has resigned, although the White House maintains the position of 'personal representative,' together with offices and a small staff, at the Vatican. Nothing significant is being accomplished by this arrangement.

"The public statements of both President Roosevelt and President Truman always have insisted that they viewed the Taylor mission as a temporary expedient. . . . A delegation of the leaders of 10 Protestant denominations called on Mr. Truman on June 5, 1946. . . . The delegation was given personal assurance by the President that the Taylor mission . . . would 'certainly terminate with the signing of the peace treaties.'" —Roscoe Drummond in the February 19 "Christian Science Monitor."

dents alike without inquiring into what voluntary activities they would pursue. Justice Felix Frankfurter observed that during his own boyhood the public schools which he attended dismissed all students at 2 o'clock on certain days, enabling those whose parents wished them to attend religious classes to do so at that time. Greenawalt said that there would be no constitutional objection to such a system.

It is not known at this writing just when the decision in the "released time" case will be announced. The current term of the Court ends in June.

The above account represents this reporter's attempt to give within limited space high lights of the arguments as he heard them personally in the courtroom.—S.L.

## CHURCH AND STATE NEWSLETTER

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"It remains to be proved that society or any of its officers hold a commission from on high to avenge any supposed offense to Omnipotence, which is not also a wrong to our fellow-creatures. The notion that it is one man's duty that another should be religious, was the foundation of all the religious persecutions ever perpetrated, and if admitted, would fully justify them."—John Stuart Mill, *On Liberty*.